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Princeton Theol. Seminary  
**REPORT**

OF

A COMMITTEE

OF

**THE GENERAL ASSEMBLY**

OF

**THE PRESBYTERIAN CHURCH,**

EXHIBITING

***THE PLAN***

OF A

**THEOLOGICAL SEMINARY.**



TO BE SUBMITTED TO THE NEXT ASSEMBLY.

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*NEW-YORK:*

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THE following Plan has been draughted in obedience to an order of the General Assembly. The committee have presumed, after some hesitation, to print it, before it has been read to the Assembly. The motives which have influenced them to this measure, are, that the members of the Presbyterian Church might be more fully and distinctly apprized of the general outline of that plan of theological instruction, for the formation of which they will be called on to contribute ; and that the ministers and elders of that Church, who are to form the next General Assembly, may have the more time to mature their thoughts in regard to the important decisions which they will then be called to form. Persuaded that they will thus promote the real wishes of the Assembly, and the interests of the Church, they have ventured to pursue a course which they are aware is not perfectly regular, and confide for their justification in the candour of the venerable Body to whom they are to report.

It will, however, be distinctly recollected, that not a single section of the following plan is to be considered in any other light than as a mere proposition, the expediency of which is submitted to consideration ; and which the Assembly are, of course, at liberty to reject.

## INTRODUCTION.

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**I**NASMUCH as the obtaining of salvation through Jesus Christ our Lord, to the glory of the eternal God, is the chief object which claims the attention of man; and considering, that in the attainment of this object the dispensation of the Gospel is principally instrumental; it is manifestly of the highest importance, that the best means be used to ensure the faithful preaching of the Gospel, and the pure administration of all its ordinances. With this view, therefore, institutions for the education of youth intended for the holy ministry, have been established in all Christian countries, and have been found, by long experience, most eminently conducive to the prosperity of the Church. Hence the founders of the Presbyterian Church in the United States of America did, from its very origin, exert themselves with peculiar zeal to establish and endow colleges, academies, and schools, for the education of youth for the Gospel ministry. So rapid, however, has been the extension of this Church, and so disproportionate, of late, has been the number of ministers educated, to the call which has been made for ministerial service, that some additional and vigorous efforts to increase the supply are loudly and affectingly demanded. Circumstances also do imperiously dictate, not only that the labourers in the vineyard of the Lord should be multiplied, but that they should be more thoroughly furnished than they have or-

dinarily been for the arduous work to which they must be called. Influenced by the views and considerations now recited, the General Assembly, after mature deliberation, have resolved, in reliance on the patronage and blessing of the Great Head of the Church, to establish a new Institution, consecrated solely to the education of men for the Gospel ministry, and to be denominated,—*The Theological Seminary of the Presbyterian Church in the United States of America.* And to the intent that the true design of the founders of this institution may be known to the public, both now and in time to come, and especially that this design may, at all times, be distinctly viewed, and sacredly regarded, both by the teachers and the pupils of the Seminary, it is judged proper to make a summary and explicit statement of it.

It is to form men for the Gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and Gospel order.

It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that *need not to be ashamed*, being qualified *rightly to divide the word of truth.*

It is to unite, in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that reli-

gion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our Church, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by cherishing and regulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the Church, men who shall be able to defend her faith against infidels, and her doctrines against heretics.

It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honour and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

It is to promote harmony and unity of sentiment among the ministers of our Church, by educating a large body of them under the same teachers, and in the same course of study.

It is to lay the foundation of early and lasting friendships, productive of confidence and mutual assistance in after life among the ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches, and publications advantageous to religion.

It is to preserve the unity of our Church, by educating her ministers in an enlightened attachment, not only

to the same doctrines, but to the same plan of government.

It is to bring to the service of the Church genius and talent, when united with piety, however poor or obscure may be their possessor, by furnishing, as far as possible, the means of education and support, without expense to the student.

It is, finally, to endeavour to raise up a succession of men, at once *qualified for* and thoroughly *devoted to* the work of the Gospel ministry ; who, with various endowments suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel, prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require.

**PLAN**  
OF A  
**THEOLOGICAL SEMINARY,**  
**&c.**



**ARTICLE I.**

*Of the General Assembly.*

*Sect. 1.* AS this Institution derives its origin from the General Assembly, so that body is to be considered at all times as its patron, and the fountain of its powers. The Assembly shall, accordingly, ultimately sanction all its laws, direct its instructions, and appoint its principal officers.

*Sect. 2.* The General Assembly shall choose a Board of Directors, consisting of fourteen ministers, and six ruling elders, by whom the Seminary shall be inspected and conducted. This board of directors shall be chosen triennially, except that the General Assembly may, annually, when necessary, fill up the vacancies occasioned in the board by death, resignation, or incapacity to serve.

*Sect. 3.* All professors of the Seminary shall be appointed by the Assembly. But in cases of necessity, the board of directors may employ a suitable person to perform the duties of a professor, till a meeting of the Assembly shall take place.

*Sect. 4.* The General Assembly shall at all times have the power of adding to the Constitutional Articles of the Seminary, and of abrogating, altering, or amending them; but in the exercise of this power, the contemplated additions, abrogations, alterations, or amendments, shall, in every case, be proposed at one Assembly, and not adopted till the Assembly of the subsequent year, except by a unanimous vote.

## ARTICLE II.

*Of the Board of Directors.*

*Section 1.* THE board of directors shall meet statedly, twice in each year; once in the spring, and once in the fall, and oftener on their own adjournments, if they shall judge it expedient. A majority of the board shall be a quorum; provided always, that of this majority six, at least, be ministers of the Gospel.

*Sect. 2.* The board shall choose, out of their own number, a president and secretary. In the absence of the president, the senior member present shall preside.

*Sect. 3.* The president of the board, or in the event of his death, absence, or inability to act, the senior member for the time being shall, at the request of any three members expressed to him in writing, call a special meeting of the board of directors by a circular letter addressed to each; in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting notified; and this letter shall be sent at least twenty days before the time of said meeting.

*Sect. 4.* The secretary of the board shall keep accurate records of all the proceedings of the directors; and it shall be his duty to lay these records, or a faithful transcript of the same, before the General Assembly, annually, for the unrestrained inspection of all the members.

*Sect. 5.* Every meeting of the board of directors shall be opened and closed with prayer.

*Sect. 6.* The board of directors may make by-laws, or rules and regulations for the performance of the duties assigned them, or for the preservation of order, not inconsistent with the prescriptions of this plan, or the orders of the General Assembly.

*Sect. 7.* At the commencement of each stated spring meeting, the whole plan of the Seminary shall be distinctly read before the board of directors.

*Sect. 8.* The board shall direct the professors of the Seminary, in regard to the subjects and topics on which they are severally to give instructions to the pupils, so far as the same shall not be prescribed by this plan, or by the orders of the General Assembly.

*Sect. 9.* It shall be the duty of the board of directors to inaugurate the professors of the Seminary, and to direct what forms shall be used, and what services performed, on such occasions.

*Sect. 10.* No person shall be eligible to the office of director after he shall have attained the age of seventy years.

*Sect. 11.* Every director, previously to his taking his seat as a member of the board, shall solemnly subscribe the following formula, viz.—“ Approving the plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God, and of this board, that I will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary.”

*Sect. 12.* The board of directors shall inspect the fidelity of the professors, especially in regard to the doctrines actually taught; and if, after due inquiry and examination, they shall judge that any professor is either unsound in the faith, unfriendly to the principles of Presbyterian Church Government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, they shall faithfully report him as such to the General Assembly.

*Sect. 13.* It shall be the duty of the board of directors to watch over the conduct of the students; to redress grievances; to examine into the whole course of instruction and study in the Seminary; and generally to superintend and endeavour to promote all its interests.

*Sect. 14.* The board of directors shall make, in writing, a detailed and faithful report of the state of the Seminary, to every General Assembly; and they may, at the same time, recommend such measures for the advantage of the Seminary as to them may appear proper.

*Sect. 15.* At every stated meeting of the board of directors, unless particular circumstances render it inexpedient, there shall be at least one sermon delivered in the presence of the board, the professors, and students, by a director or directors previously appointed for the purpose, calculated to impress on the minds of all, the great importance of their privileges and obligations, and the nature and extent of their duties, especially such as arise out of the ministerial character and functions.



### ARTICLE III.

#### *Of the Professors.*

*Section 1.* THE number of the professors in the Seminary shall be increased or diminished, as the Assembly may, from time to time, direct. But when the Seminary shall be completely organized, there shall not be less than three professors: one of Didactic and Polemic Divinity; one of Oriental and Biblical Literature; and one of Ecclesiastical History and Church Government.

*Sect. 2.* No professor shall be eligible to the office of professor of divinity, or of any professorship immediately connected with theology, but an ordained minister of the Presbyterian Church.

*Sect. 3.* Every professor belonging to the Seminary, whatever he may have done before, shall, on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz.—  
“ In the presence of God and of the directors of this

Seminary, I do solemnly, and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith; or, as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy Scripture, and therein revealed by God to man for his salvation: and in the same manner I profess to receive the Form of Government of said Church, as most agreeable to the inspired oracles. And I do solemnly promise and engage, not to inculcate, teach, or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, any thing taught in the said Confession of Faith, Catechisms, or Form of Church Government, while I shall continue a professor in this Seminary."

*Sect. 4.* The salaries of the professors shall be recommended by the directors; but they shall be fixed only by a vote of the General Assembly.

*Sect. 5.* The professors may accompany their lectures and recitations with prayer, as frequently as they may judge proper, in addition to those daily seasons of prayer in which all the students will unite.

*Sect. 6.* Each professor shall lay before the board of directors, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss, in conducting the studies of the youth that shall come under his care: and in this system he shall make such alterations or additions as the board shall direct; so that, eventually, the whole course through which the pupils shall be carried, shall be no other than that which the board of directors shall have approved and sanctioned, conformably to Sect. 9. Art. II. And as often as any professor shall think that variations and additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the board of directors, for their approbation or rejection.

*Sect. 7.* Every professor shall, if practicable, have at least one lecture or recitation every day, on which the pupils, in his branch of instruction shall be bound to attend; and on which the other pupils of the Seminary shall attend as often, and in such manner, as may be directed by the majority of the board of directors.

*Sect. 8.* Any professor intending to resign his office, shall give six months notice of such intention to the board of directors.

*Sect. 9.* The professors of the Institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. In every meeting the professor of didactic and polemic divinity shall preside, if he be present. If he be absent, a president shall be chosen pro tempore. The faculty shall choose a clerk, and keep accurate records of all their proceedings, which records shall be laid before the directors at every meeting of the board. The president of the faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member. By the faculty, regularly convened, shall be determined the hours and seasons at which the classes shall attend the professors severally, so as to prevent interference and confusion, and to afford to the pupils the best opportunities of improvement. The faculty shall attend to, and decide on all cases of discipline, and all questions of order, as they shall arise. They shall agree on the rules of order, decorum, and duty, (not inconsistent with any provision in the plan of the Seminary, nor with any order of the board of directors,) to which the students shall be subjected; and these they shall reduce to writing, and cause to be publicly and frequently read. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship, and the manner in which, and the person or persons, of their own number, by whom, the exercises of devotion shall be conducted.

*Sect. 10.* The faculty shall be empowered to dismiss

from the Seminary any student who shall prove unsound in his religious sentiments ; immoral or disorderly in his conduct ; or who may be, in their opinion, on any account whatsoever, a dangerous, unwholesome, or unprofitable member of the Institution.

*Sect. 11.* Each member of the faculty shall have an equal vote.

*Sect. 12.* It shall be the duty of the professors, under the direction of the board of directors, to supply the pupils of the Seminary and Academy with the preaching of the Gospel, and the administration of the Sacraments of the Christian Church ; if this supply shall not, in the judgment of the directors, be satisfactorily furnished by a Church or Churches in the place where the Institution shall be established.



#### ARTICLE IV.

##### *Of Study and Attainments.*

AS the particular course of study pursued in any Institution will, and perhaps ought to be modified in a considerable degree, by the views and habits of the teachers ; and ought, moreover, to be varied, altered, or extended, as experience may suggest improvements ; it is judged proper to specify, not so precisely the course of study, as the attainments which must be made. Therefore,

*Sect. 1.* Every student, at the close of his course, must have made the following attainments, viz. He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities, or objections arising from history, reason, or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and il-

illustrate Scripture. He must have an acquaintance with ancient geography, and with oriental customs, which throw light on the sacred records.—Thus he will have laid the foundation for becoming a sound biblical critic.

He must have read and digested the principal arguments and writings relative to what has been called the deistical controversy.—Thus will he be qualified to become a defender of the Christian faith.

He must be able to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent, and abundant quotation of Scripture texts for that purpose. He must have studied carefully and correctly Natural Theology, Didactic, Polemic, and Casuistic Divinity. He must have a considerable acquaintance with General History and Chronology, and a particular acquaintance with the history of the Christian Church.—Thus he will be preparing to become an able and sound divine and casuist.

He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts, and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the professors. He must have carefully studied the duties of the pastoral care.—Thus he will be prepared to become a useful preacher, and a faithful pastor.

He must have studied attentively the form of Church Government authorized by the Scriptures, and the administration of it as it has taken place in Protestant Churches.—Thus he will be qualified to exercise discipline, and to take part in the government of the Church in all its judicatories.

*Sect. 2.* The period of continuance in the Theological Seminary shall, in no case, be less than three years,

previously to an examination for a certificate of approbation.

*Sect. 3.* Those pupils who have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. The examination shall be conducted by the professors, in the presence of the board of directors, or a committee of them; and if it be passed to the satisfaction of the directors, they who so pass it, shall receive a certificate of the same, signed by the professors, with which they shall be remitted to their several presbyteries, to be disposed of as such presbyteries shall direct. Those who do not pass a satisfactory examination shall remain a longer space in the Seminary.

*Sect. 4.* It shall be the object of the professors to make such arrangements in the instruction of their pupils, as shall be best adapted to enable them, in the space of three years, to be examined with advantage on the subjects specified in this article.



## ARTICLE V.

### *Of Devotion, and Improvement in Practical Piety.*

IT ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be comparatively of little worth, either to himself, or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit.

*Sect. 1.* It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation, and self-recollection and examination; in reading the holy Scriptures solely with a view to a personal and practical application of the passage read, to his own heart, character, and circumstances; and in humble fervent prayer and praise to God in secret.

The whole of every Lord's day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits, not immediately connected with devotion or the religion of the heart, are on that day to be forborne. The books to be read are to be of a practical nature. The conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the professors and directors may see proper to prescribe. It is also wished and recommended, that each student should ordinarily set apart one day in a month for special prayer and self-examination in secret, accompanied with fasting.

*Sect. 2.* If any student shall exhibit, in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the professor who may observe it, to admonish him tenderly and faithfully in private, and endeavour to engage him to a more holy temper and a more exemplary deportment.

*Sect. 3.* If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

*Sect. 4.* The professors are particularly charged, by all the proper means in their power, to encourage, cherish,

and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations; by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means, incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.



## ARTICLE VI.

### *Of the Students.*

*Section 1.* EVERY student applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular Church: that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

*Sect. 2.* The first six months of every student in the Seminary shall be considered as probationary; and if, at the end of this period, any student shall appear to the professors not qualified to proceed in his studies, they shall so report him to the board of directors, who, if they are of the same opinion with the professors, shall dismiss him from the Seminary.

*Sect. 3.* The hours of study and of recreation for the students shall be fixed by the professors, with the concurrence of the directors; and every student shall pay a strict regard to the rules established relative to this subject.

*Sect. 4.* Every student shall be obliged to write on such theological and other subjects, as may be prescribed

to him by the professors. In the first year every student shall be obliged to produce a written composition on such subjects, at least once in every month. In the second year, once in three weeks. In the third year, once in two weeks. Once a month each student shall also commit to memory a piece of his own composition, and pronounce it in public, before the professors and students. It shall not exceed fifteen minutes in the delivery.

*Sect. 5.* Every student shall not only preserve an exemplary moral character, but shall be expected to treat his teachers with the greatest deference and respect, and all other persons with civility.

*Sect. 6.* Every student shall yield a prompt and ready obedience to all the lawful requisitions of the professors and directors.

*Sect. 7.* Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the professors shall take cognizance, and make the suitable allowance.

*Sect. 8.* Strict temperance in meat and drink is expected of every student, with cleanliness and neatness in his dress and habits; while all excessive expense in clothing is strictly prohibited.

*Sect. 9.* Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz.—“ Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my preparation for the Gospel Ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the Seminary, while I shall continue a member of it.”

*Sect. 10.* There shall be two vacations in the Seminary, of six weeks continuance each, in every year. The spring vacation shall commence on the Monday immediately preceding the third Thursday of May. The vacation in the autumn shall commence on the first Wednesday of October.

*Sect. 11.* No student shall pay any thing for instruction to any of the professors ; but if any student, parent, or guardian, be disposed to contribute to the support of the Institution, it shall be thankfully accepted, and go into the general funds.



## ARTICLE VII.

### *Of the Library.*

*Section 1.* TO obtain ultimately a complete theological Library, shall be considered as a leading object of the Institution.

*Sect. 2.* It shall be the duty of the directors to present to the General Assembly, a catalogue of the most necessary books for the commencement of a library, and recommend the purchase of such a number as the state of the funds will permit.

*Sect. 3.* It shall be the duty of the professors to procure and keep a large folio, to be denominated, *The Prospectus of a Catalogue of a Theological Library*. In this folio, divided into proper heads, each professor shall, at his pleasure, enter, in its proper place, the title of such books as he shall deliberately judge to be proper for the library. The board of directors, or the members of it individually, may do the same. From this folio it shall be the duty of the directors to select such books as they think most necessary, and as the sum appropriated for the current year will purchase, and recommend their purchase to the Assembly. The Assembly shall annually decide

by vote, what sum of money, for the current year, shall be laid out in the purchase of books.

*Sect. 4.* A suitable room or apartment shall be assigned for the library. The shelves for the books shall be divided into compartments or alcoves, and if any one of them be filled, or nearly so, by a donor, his name shall be conspicuously placed over it.

*Sect. 5.* A librarian shall be appointed by the Assembly.

*Sect. 6.* No book shall be permitted, on any occasion, to be carried from the Seminary.

*Sect. 7.* A book of donations shall be carefully kept by the librarian, in which shall be entered, by him, the books given to the library, the time when, and the name of the donor.

*Sect. 8.* Regulations for the use of the library, not inconsistent with the provisions of this Article, shall be detailed in a system of by-laws, for that purpose; to be draughted by the first librarian, and occasionally modified and added to, as circumstances shall require, by his successors; which regulations, after being ratified by the board of directors, shall be authoritative.



## ARTICLE VIII.

### *Of the Funds.*

*Section 1.* THE funds of the Institution shall be kept, at all times, entirely distinct and separate from all other monies or funds whatsoever; and they shall be deposited in the hands of such corporation, or disposed of for safe keeping and improvement, in such other manner, as the General Assembly shall direct.

*Sect. 2.* The board of directors shall, from time to time, as they may see proper, lay before the Assembly plans for the improvement of the funds, and propositions

for the appropriation of such sums as they may think necessary for particular purposes.

*Sect. 3.* No money shall, at any time, be drawn from the funds, but by an appropriation and order of the Assembly for the purpose.

*Sect. 4.* A fair statement shall annually be laid before the Assembly, by the proper officer, of the amount of the funds belonging to the Seminary, of the items which constitute that amount, and of the expenditures in detail for the preceding year.

*Sect. 5.* The intention and directions of testators or donors, in regard to monies or other property left or given to the Seminary, shall, at all times, be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall, by will, or during his or their lives, found or endow a professorship or professorships, a scholarship or scholarships, or a fund or funds, destined to special purposes, said professorships, scholarships, or funds, shall for ever afterwards be called and known by the name or names of those who founded or endowed them.

*Sect. 6.* After supporting the professors, and defraying the other necessary charges of the Seminary, the funds shall be applied, as far as circumstances will admit, to defray or diminish the expenses of those students who may need pecuniary aid, as well as to lessen, generally, the expense of a residence at the Seminary.



## ARTICLE IX.

### *Of the Theological Academy.*

*Section 1.* THERE shall be established, at the place of the Theological Seminary, and in connexion with it, an Institution, to be denominated, *A Theological Academy.*

The board of directors shall have the same superintendence of this, as of the Theological Seminary, and the professors shall be chosen by the General Assembly.

*Sect. 2.* In this Academy there shall be two professors; one of languages, and the other of mathematics and natural philosophy. It is not indispensable that these professors should be ministers of the Gospel; but they must be members of the Presbyterian Church, of exemplary piety, and they shall make the same subscription at the time of their inauguration, as the professors of the Seminary. The professors of the Academy shall be members of the faculty.

*Sect. 3.* The studies and exercises of the Academy shall be calculated to prepare youth for the Theological Seminary, from the beginning to the end of their Academical course; and the whole system of instruction shall be so devised and pursued, as shall appear most conducive and effectual to prepare and qualify the youth to enter on theological studies with the greatest advantage. The board of directors, (taking to their aid the professors of the Academy,) shall delineate and detail such a system, which shall be reduced to writing, and shall be strictly adhered to by the teachers of the Academy.

*Sect. 4.* The professors of the Academy shall be allowed tutors or assistants, to aid them in their labours, when it shall be judged necessary by the board of directors.

*Sect. 5.* The tutors or assistants shall be appointed by the General Assembly, and shall be clothed with the same power in teaching and governing as the professors, but shall not be members of the faculty. They must be members in full communion with the Presbyterian Church, and must subscribe the same formula as the professors, changing only the term professor for tutor.

*Sect. 6.* The Hebrew language shall always form a part of the studies of the youth in the Academy, and this shall be taught by the professor of Oriental Literature

and Biblical Criticism in the Seminary. In like manner, the professor of Divinity shall teach the subjects of logic, metaphysics, and moral philosophy in the Academy. And the professor of ecclesiastical history shall teach rhetoric, and belles lettres in the Academy.

*Sect. 7.* Two-thirds of the pupils of this Academy must consist of those who have made a public and credible profession of religion, by joining in communion with the Church, and maintaining a good standing with the same; and who shall explicitly avow it to be their object to devote themselves to the work of the gospel ministry. The six first months in the Academy, as in the Seminary, shall be considered as probationary.

*Sect. 8.* Though the Academy is intended for the education of youth for the Gospel ministry, and all its instructions must undeviatingly be directed to that object, yet there may be admitted into it, to the amount of one-third of its numbers, youth of irreproachable moral character and good deportment, who do not publicly profess religion, nor avow it as their intention to study theology, but who only seek improvement in languages, arts, and sciences.

*Sect. 9.* All who are admitted into the Academy, must attend the morning and evening prayers of the Seminary, public worship on the sabbath, and such other religious instruction and exercises as the professors and directors shall think conducive to their benefit.

*Sect. 10.* The professors of the Academy shall detail a system of rules and regulations for its benefit, relative to study, morals, and order, not inconsistent with this plan; which they shall present to the board of directors as soon as practicable, and which, being sanctioned by the board, shall be obligatory on all the pupils.

*Sect. 11.* All who are admitted into the Academy, must subscribe the following formula, viz. " I do solemnly promise and engage, that while I remain a member of this Academy, I will diligently and conscientiously pursue the studies here prescribed, and promptly and

cheerfully obey the laws and officers of the Institution, and will avoid all irreligious and immoral practices, books, and companions.”

*All which is respectfully submitted.*

Signed by order of the Committee,

ASHBEL GREEN, *Chairman.*

*Princeton, Sept. 26th, 1810.*











